Benefits of Zikr

From “Zikrulaah Ke Fazail wa Masail” by Hadhrat Moulana Mufti Saeed Mukhtaarud Deen
Page 43 -> 51 transalated by Hadhrat Mufti A.H. Elias (May Allaah Taala Protect him).

(+) 100 Benefits of the Zikr of Allaah

Hafiz Ibn Qiyyum is a famous Muhaddith (scholar of ahadith). He penned a worthy booklet in Arabic called “Alwahilil Saib” on the virtues of Zikr. In which he states that there are more than 100 benefits of Zikr. He enumerated 89, the summary of which in sequence is presented here. Many virtues contain within themselves other virtues thus the benefits exceed 100.

I (Mufti A.H. Elias) have subdivided the benefits to facilitate easier reading and understanding thus the inclusion of (+) in the heading.

1) Zikr chases the Satan away;
2) Zikr breaks Satan’s strength, power, influence;
3) Zikr is the cause of Allaah Jalla Jallahu’s pleasure;
4) Zikr removes the concern, uncertainty of the heart;
5) Zikr removes the grief, sorrow of the heart;
6) Zikr creates happiness, ease, expansion in the heart;
7) Zikr creates wideness, joy in the heart;
8) Zikr grants the body strength, power, energy;
9) Zikr grants the heart strength, power, energy;
10) Zikr enlightens the heart;
11) Zikr illuminated the face;
12) Zikr draws, attracts, pulls Rizk (sustenance);
13) Zikr adorns the doer with awe;
14) Zikr envolved one creates joy, bliss on the onlooker;
15) Zikr creates love for Allaah Jalla Shanhu;

And love is the essence of Islaam and the headquarters of Deen. It is basis of acceptance and salvation.

Whosoever desires to gain Allaah's love then make Zikr in abundance. Just as studying and revision is the door to Ilm, similarly the Zikr of Allaah is the door for love.

16) Zikr leads to "Murakaba" (deep contemplation), which leads one to "Ihsaan" by which such; Ibadaat results as if to say one is seeing Allaah. (This is the ultimate purpose/object of the Soofis);
17) Zikr creates return to Allaah. Slowly slowly (progressively) such a position/stage is reached that in every thing Allaah Taala Shanahu because the axes, centre, focal point, place of return and in every misfortune one turns (only) to Allaah;
18) Zikr creates nearness, proximity to Allaah. The more Zikr read, the closer the proximity to Allaah, while decrease of Zikr will result in the retreat away from Allaah;
19) Zikr opens the door of 'Marifaat' (recognition) of Allaah;
20) Zikr creates the awe of Allaah in ones heart;
21) Zikr creates the loftiness of Allaah in ones heart;
22) Zikr creates the feeling of the presence of Allaah;
23) Zikr is a cause to be in the exalted presence of Allaah Jalla Shanahu, thus it stated in the Quraan "you remember Me, I will remember you" and in the Hadith it is recorded, 'whosoever remembers Me within oneself, I will remember that one within Myself'. The above is sufficient to extol the high status of Zikr whereas there are so many other virtues;
24) Zikr enlivens the heart. Hafiz Ibn Tayimmia, the teacher of Hafiz Ibn Qayyum, status that the Zikr of Allaah for the heart is like water for the fish, understand yourself what will be the condition of the fish without water;
25) Zikr is the sustenance for the heart;
26) Zikr is the sustenance for the 'Ruh' (soul). If the heart and soul do not get their sustenance then it is like the body not getting food;
27) Zikr is the purger, cleanser of the rust and dirt of the heart, as it comes in the hadith – on every thing there is rust and dirt accordingly. The rust and dirt of the heart is desires and neglect. Zikr cleanses it;
28) Zikr removes (wipes out) errors;
29) Zikr removes mistakes;

30) Zikr removes fear/fright from the heart of Allaah Jalla Shanhu, upon the neglectful have a fear of Allaah in their hearts. Zikr itself removes this type of fear;
31) Zikr of the servant is resounded around the Arsh;
32) Zikr maker in the times of ease is remembered by Allaah Jalla Shanhu in the time of difficulty;
33) Zikr is the medium to get freedom from the punishment of Allaah;
34) Zikr is the cause of the descend of tranquillity;
35) Zikr is the cause of the descend of mercy;
36) Zikr maker is surrounded by Malaikh (angels);
37) Zikr maker is blessed by abstinence from backbiting, slandering, lie telling, abusive language, and futile talk indulgence. This experience and evidence proves that the one whose tongue is harmful, in making the Zikr of Allaah is generally protected from the above and the one whose tongue is not harmful, in making Zikr is involved in every type of non-sensical talk;
38) Zikr gatherings are the gatherings of Malaikh and vain, futile gatherings are the gatherings of Satan. Now man has the option to choose which gatherings one likes and every person will choose what one is inclined to;
39) Zikr makes one fortunate/pious and those sitting/associating with him also, the neglectful and vain one is himself unfortunate and also those who are with him;
40) Zikr maker will be protected from regret on the Day of Qiyaaamt, for in the Hadith it is stated that every gathering wherein there was no Zikr of Allaah will be the cause of regret and harm on the Day of Qiyaamat;
41) Zikr accompanied by the good fortune of crying will benefit on the Day of Qiyaamat when due to its intense heat when every person on the Plains of resurrection will be afraid the person (of Zikr and Cry) will be under the shade of the Arsh;
42) Zikr maker receives even more than the one engaged in Duaa. It is recorded in the Hadith that Allaah Jalla Shanhu says that one who due to making My Zikr was prevented from making Duaa then I will grant them more than the one who engages in Duaa;

43) Zikr although an extremely easy Ibaadat is more superior to all Ibadaats, for moving of the tongue is easier than moving all the limbs of the body;
44) Zikr of Allaah are the seeds of Jannat;
45) Zikr benefits, boons and favours are promised greatly on it like no other action. Thus one Hadith states that one who says Laillah Illa Wadahu Lashareeh Lahu Mulk wa lahu hamdu wa hawa ala Kuli Shaien Qadeer 100 times every day they will be rewarded for freeing 10 slaves, 100 virtues and have 100 errors forgiven and until evening protected from Shaitaan and no other person will be more superior to him but one who does more action. Like this there are many more Ahadith by which the superiority of Zikr can be ascertained;
46) Zikr constantly results in the good fortune in forgetting ones Nafs which results in peace. Allaah states "You all do not become like those who have become neglectful of Allaah." Thus Allaah has made them neglectful of themselves i.e their intellect has been subdued that they do not know what is beneficial (Hashr 3rd Ruku). When man forgets his Nafs then one is not aware of the benefits which becomes the cause of ones destination, like one who has a field or garden and forgets to care for it then obviously it will be destroyed, and will receive peace when one constantly makes the Zikr of Allaah and Zikr becomes so beloved like water for the thirsty one, food for the hungry one and due to severe heat and intense cold the need for house and clothing, but the Zikr of Allaah is for more worthy and deserving than all that, for by not having those items the body will be destroyed and is nothing in comparison to the destruction of the Ruh and Heart;
47) Zikr progresses man. On his bed, in the Bazaar. In good health and whilst sick, whilst engaged in the boons and pleasures and there is no other thing that is the cause of progress all the time. Whose heart has been illuminated by the celestial Nur (light) of Zikr whilst asleep is ahead of the neglectful one who stays awake at night;
48) Zikr of Nur is with one in this world;
49) Zikr will be with one in the Qabr;
50) Zikr will move ahead of the person on the Pul Siraat in the Aakhiraat. (Details in original) (D.O);

51) Zikr is the core principle of Tassawuf (D.O);
52) Zikr fills a special space in the heart which can only be filled by Zikr which makes one king without a Kingdom (D.O);
53) Zikr gathers that which is scattered and scatters that which is gathered. Make the far near and near far. The scattered grief's, concerns and difficulties are gathered to be solved and scatters the error, mistakes and sin which gather. The Aakhiraat that is far it makes near and the Dunya that is near it is made far;
54) Zikr awakens the sleeping one;
55) Zikr jump starts the neglectful one. When the heart sleeps it looses all benefits;
56) Zikr is a tree, its fruit is Marifaat. In the terminology of the Ahle Tassawuf conditions and stations are the fruits. Increase in Zikr, will strengthen the roots of the tree and the stronger the roots the more the fruits;
57) Zikr make one close to that Being one is remembering, until "togetherness" is reached (D.O);
58) Zikr is equal to freeing of slaves;
59) Zikr is equal to charity;
60) Zikr is equal to Jihaad in Allaah Ta'aala's path;
61) Zikr is the root of gratitude. The one who does not make Zikr will not also be grateful to Allaah (D.O);
62) Zikr doer is more honourable than pious (persevering one). The ultimate of Zikr is Jannat and ultimate of Zikr is "togetherness" with Allaah;
63) Zikr softens a special type of stubbornness which exists in every heart which can only be removed by Zikr;
64) Zikr is the root for friendship with Allaah, neglect of Zikr is the root of enmity disassociation with Allaah;
65) Zikr draws the boons and favours of Allaah;
66) Zikr removes the punishment of Allaah;
67) Zikr doer receives mercy of Allaah;
68) Zikr doer receives the Duaa of the angels;
69) Zikr doer sits in this world in the garden of Jannat for Zikr gatherings are the gardens of Jannat;
70) Zikr gatherings are the gatherings of the Malaaikh;

71) Zikr doers are praised in a boastful way by Allaah in the presence of the Malaaikh;
72) Zikr doer who is constant and steadfast will enter Jannat laughing;
73) Zikr is the medium (cause) for specification of actions;
74) Zikr increases the superiority (status) of the act itself. In fasting - that fast is best wherein more Zikr is made, so is Hajj, Jihaad etc.;
75) Zikr is a substitute for optional Ibaadaats (D.O);
76) Zikr is a aid and support for other Ibaadats. By making Zikr in abundance every Ibaadaat becomes loved. Taste is attained in Ibaadaat and no Ibaadaat becomes difficult and heavy.
77) Zikr makes every difficulty easy;
78) Zikr simplify's every tedious thing;
79) Zikr lightens every burden;
80) Zikr removes every misfortune;
81) Zikr removes the fear from the heart. Fear and pain is replaced by pease and tranquillity. The more the Zikr, more peace is attained and more fear is removed;
82) Zikr creates strength by which such work is done which appears difficult (D.O);
83) Zikr makers will not be fearful and regretful on the day of Qiyaamat (D.O);
84) Zikr maker has been classifies by Allaah as truthful and whom Allaah has labelled truthful will not be raised amongst the lairs (D.O);
85) Zikr builds a mansion in Jannat (D.O);
86) Zikr is a shield/barrier against Jahannum (D.O);
87) Zikr makes the angels engage in Istighraaf for its doer (D.O);
88) Zikr lets that mountain or plain to be boastful upon which it is made (D.O);
89) Zikr in abundance is a certificate against hypocrisy (D.O);
90) Zikr has a special taste when compared to other good acts which are not found in other acts (D.O);
91) Zikr brightens the face in this world;
92) Zikr is a 'Nur' in the Aakhiraat;
93) Zikr done on the roads, in journey, and whilst at home then will have many witnesses on the Day of Qiyaamat (D.O);

94) Zikr allows the tongue to be engaged/busy in Zikr and during that time the tongue is protected from futile vain talk, backbiting and lying etc.;
95) Zikr allows the heart to be occupied in the love of Allaah otherwise it will be immersed in the love of the Creation;
96) Zikr defends one against the open enemy Satan;
97) Zikr defends one against the fears of Satan;
98) Zikr defends one against the harms of Satan;
99) Zikr does not allow Satan to come near oneself;
100) Zikr protects one for the entire night against Satan;

{Faizail Zikr – Pg 48-55}
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